ALI SHARI'ATI ON DIVINE HUMANISM: INTEGRATION OF DIVINE VALUES IN THE FORMATION OF HUMAN IDENTITY

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Kata Kunci:
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Abstrak

Humanisme Ketuhanan yang digagas oleh Ali Shari'ati menawarkan pandangan integratif mengenai pembentukan identitas manusia yang berlandaskan nilai-nilai ilahi. Dalam pandangan ini, manusia tidak hanya dipahami sebagai entitas material, tetapi juga sebagai makhluk spiritual yang memiliki tanggung jawab moral terhadap dirinya, masyarakat, dan Tuhan. Shari'ati menekankan bahwa kesatuan antara manusia, alam, dan Tuhan merupakan fondasi untuk membangun identitas manusia yang utuh. Penelitian ini bertujuan untuk mengeksplorasi dan memahami konsep humanisme ketuhanan dalam pemikiran Ali Shari'ati, dengan fokus pada karya-karya kunci seperti Man and Islam, Religion vs. Religion, dan Marxism and Other Western Fallacies. Artikel ini menggali gagasan inti, prinsip, dan implikasi dari humanisme ketuhanan serta bagaimana nilai-nilai ilahi berkontribusi dalam pembentukan identitas manusia. Penelitian ini menemukan bahwa manusia dipandang sebagai makhluk material sekaligus spiritual dengan tanggung jawab moral terhadap Tuhan, diri sendiri, dan masyarakat. Konsep tauhid yang menekankan kesatuan Tuhan, manusia, dan alam, menjadi dasar identitas manusia yang utuh. Humanisme ketuhanan Shari'ati mengkritik sekularisme dan humanisme sekuler yang mengabaikan spiritualitas, memicu krisis moral, relativisme etika, dan alienasi. Sebagai alternatif, ia menempatkan nilai-nilai ilahi seperti keadilan, kasih sayang, dan tanggung jawab sosial sebagai inti identitas manusia dan pendorong transformasi sosial. Penelitian ini memberikan kontribusi penting dalam isu sosial secara global dengan menawarkan pendekatan humanisme ketuhanan Ali Shari'ati sebagai kerangka untuk memahami dan mengatasi tantangan modernitas seperti dehumanisasi, krisis moral, dan relativisme etika.

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Abstract

Keywords:
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Divine Humanism, initiated by Ali Shari'ati, offers an integrative view of forming human identity based on divine values. In this view, humans are understood not only as material entities but also as spiritual beings with moral responsibilities towards themselves, society, and God. Shari'ati emphasizes that the unity between humans, nature, and God is the foundation for building a complete human identity. This study aims to explore and understand the concept of divine Humanism in Ali Shari'ati's thought, focusing on key works such as Man and Islam, Religion vs. Religion, and Marxism and Other Western Fallacies. The study explores the core ideas, principles, and implications of divine Humanism and how divine values contribute to forming human identity. This study argues that humans are considered material and spiritual beings with moral responsibilities towards God, self, and society. The concept of tawhid, which emphasizes the unity of God, man, and nature, is the basis of a complete human identity. Shari'ati's divine humanism criticizes secularism and secular humanism, which ignore spirituality, fuel moral crises, ethical relativism, and alienation. As an alternative, he places divine values such as justice, compassion, and social responsibility at the core of human identity and the driver of social transformation. This study makes an important contribution to global social issues by offering Ali Shari'ati's divine humanism approach as a framework for understanding and overcoming the challenges of modernity, such as dehumanization, moral crisis, and ethical relativism.

Introduction

Humanism is a philosophical understanding that has developed since the Renaissance century. It is a new round of awareness, the ability of human thinking. As is known, the medieval shift paradigm in thinking that tended to be God-centered turned into a human-centred way of thinking (theocentric) (anthropocentric). Man is everything, the source and measure of truth.

Anthropocentered thinking began with Rene Descartes (596-1650 AD),[1] in his phenomenal Cogito Ergo Sum, i.e.[2] I think, therefore I am. The realization of this method of thinking is a new chapter known as modern philosophy. Modern man considers himself to have the power of

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[1] Zaprulkhan, *Filsafat Modern Barat; Sebuah Kajian Tematik* (Yogyakarta: Ircisod, 2018).
[2] Darius Djahanih, *Humanisme Dan Humaniora; Relevansinya Bagi Pendidikan* (Yogyakarta: Jalasutra, 2008).

ratio and reason to have the ability to determine and even become a source of value in life. The culture of freedom of thought, such as the schools of philosophy, namely, rationalism, empiricism, liberalism, positivism, and materialism, experienced a very significant development. Some of these schools of philosophy claim to be the most meritorious in providing human welfare and happiness. All of the above philosophical schools are called Humanism, which seeks to realize the welfare of all human beings.

Humanism movements and studies are not exclusive to the West but also flourish in the East, including within Islam, which deeply embodies the principles of Humanism. Islamic teachings emphasize the value of human dignity, justice, and compassion, aligning closely with the core ideals of Humanism. Meanwhile, in the West, the humanist movement is deeply embedded in Renaissance philosophy, emerging as a response to the rigid religious dogma of the Middle Ages. Western Humanism focused on the importance of individual rights, education, and the pursuit of knowledge, championed by thinkers like Erasmus and Petrarch. Later philosophers, such as Immanuel Kant and John Locke, further developed these ideas, emphasizing human autonomy, dignity, and freedom of thought, which laid the groundwork for Western notions of democracy, human rights, and the modern social contract.[3]

In contrast, the concept of Humanism in the East, including Islamic culture, takes on a different form but shares many common values. Islamic teachings have long stressed the importance of human dignity, compassion, and justice. The Quran and Hadiths speak extensively about the value of every individual, irrespective of race, gender, or status. Islamic philosophers and scholars, such as Al-Farabi and Ibn Rushd (Averroes), contributed significantly to discussions on ethics, justice, and human rights, providing a philosophical foundation that integrates Humanism with divine principles.[4]

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[3] Jim Garrison, Leif Östman, and Katrien Van Poeck, "Anthropocosmism: An Eastern Humanist Approach to the Anthropocene," *Environmental Education Research* 1, no. 16 (2024): 1162–75. https://doi.org/10.1080/13504622.2024.2314039.

[4] Marcel Boisard, *Humanism in Islam* (USA: American Trust Publications, 1987).

In the East, particularly within Islamic societies, the emphasis on social justice and community welfare aligns closely with the humanist ideals of supporting the marginalized and promoting equality. Islam's historical impact on the welfare state, charitable organizations, and the rights of the poor and oppressed demonstrates a form of Humanism focused on collective well-being. Islamic jurisprudence (fiqh) advocates for fairness and protection of the weak, such as orphans and women, showcasing an intricate system that blends religious duty with humanistic values.[5]

Today, the humanist movement in both the West and the East continues to evolve. While Western Humanism tends to focus on secularism and individual autonomy, Eastern Humanism, particularly in Islamic contexts, often emphasizes the role of faith and community in shaping human rights and justice. Despite these differences, both traditions are committed to human dignity, equality, and the pursuit of a better world. As global challenges such as poverty, inequality, and human rights abuses persist, the convergence of Western and Eastern Humanism can offer valuable insights and solutions to pressing global issues.[6]

This interplay between Western and Eastern Humanism can be seen in the works of prominent Eastern thinkers, such as Ali Shari'ati. M. Dawam Rahardjo highlights Shari'ati as an influential Iranian ideologue and a key architect of the Islamic Revolution in Iran, alongside figures like Ayatullah Khomeini, Ayatullah Mutahhari, and Ayatullah Mahmud Taliqani. Shari'ati's ideas were shaped not only by Islamic teachings but also by Western thinkers, including Frantz Fanon, whose thoughts on decolonization and liberation resonated deeply with him. Shari'ati

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[5] Rojif Mualim, Badrus Zaman, and Anjar Kususiyanah, "Islam , Democracy , and Human Rights : A Critical Approach," in *Proceeding Of ICCoLaSS: International Collaboration Conference on Law, Sharia and Society*, 2024, 26–28. https://proceeding.iainkudus.ac.id/index.php/ICCoLaSS/article/view/1043.

[6] Morimichi Kato, "Humanistic Traditions, East and West: Convergence and Divergence," *Educational Philosophy and Theory* 48, no. 1 (2016): 23–35. https://doi.org/10.1080/00131857.2015.1084216.

exemplifies how Humanism can transcend cultural and ideological boundaries to address universal human concerns by bridging Eastern and Western ideas.[7]

Ali Shari'ati has a concept of religious Humanism that is relatively more ideological, applicable, critical, and political. Ali Shari'ati's concept of religious Humanism has a critical character towards the West and reactive Islam and imitates Western civilization. Ali Shari'ati believes in building a progressive Islamic paradigm and forming human *waraśah al-anbiyā'* (*raushan fikr*). As an implication of this thought, it has formed the spirit of the 1979 Iranian revolution. The fall of the Shah of Iran, Reza Pahlevi, and the birth of the Islamic Republic of Iran have established a new order in the Arab and Asian regions. This fact is significant to study as an implication of Ali Shari'ati's revolutionary Islamic thought and Humanism. All Islam that is characterized by laziness and local, according to Shari'ati, has no value, but Islam has important values, namely, consciousness and awakening, Islamic integration, faith, and jihad.[8] When the educated have faith and jihad in youth, then indeed they have perfect involvement, and through youth, will create an effective force in the effort to realize Islam.

Several studies related to Ali Shari'ati's thoughts, including those conducted by Achmad Irwan Hamzani et al. with the title "Tawhid as a Solution to Economic Injustice: Review of Ali Shari'ati's Thoughts." This research shows that according to Ali Shari'ati, it is important to understand *tawhid* as the foundation of faith and submission only to Allah SWT. According to him, economic activities should be based on Islamic values, avoiding injustice and haram exploitation. Shari'ati criticizes the group "Qabil," which prioritizes wealth as the goal of life and uses all means to master it. This group is depicted through figures such as Fir'aun, Qarun,

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[7] Ali Syari'ati, *Marxism and Other Western Fallacies; On Humanism Modern Calamities Humanity Between Marxism and Religion* (Jakarta: Mizan Press, 1979).

[8] Ali Syari'ati, *Semau Muhammad* (Iraq: Dar Al Baqer, 2007).

and Bal'am, who continue to be present throughout history.[9] Furthermore, research conducted by Abed Kanaaneh entitled "Ali Shariʿati: Islamizing Socialism and Socializing Islam" research shows that Ali Shariʿati's Islamic socialism was formed to provide answers to the concrete challenges faced by revolutionaries and Marxists in an Islamic country, where religion plays a vital role in the popular traditions of the masses. Instead of discarding the entire tradition and causing alienation among the masses, he took the progressive part of that tradition and religion. He criticized its reactionary representatives, especially the clergy, in their own (religious) field: he sought to revive creating a genuinely progressive Islam.[10] Asep Wildan, in his research, shows that Humanism, initiated by Ali Syari'ati, is a philosophy that emphasizes the dignity of humans, where this dignity is based on the fulfilment of basic human needs. For Shari'ati, humans are beings with essence in this physical world. Moreover, humans have willpower that allows them to participate in determining their fate and, of course, be responsible for it. However, this will and responsibility are based on moral and spiritual values.[11] In his research, Imam Bonjol states that social change, Ali Shari'ati believes that the belief in Islam as the foundation of thought and action to fight social injustice and tyranny of rulers gives rise to two patterns of social change: moderate and extreme. The moderate pattern focuses on applying Islamic values in life without getting caught up in symbolism. In contrast, the extreme pattern emphasizes the importance of applying Islamic values and symbolism, including implementing Islamic law in all aspects of life.[12]

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[9] Havis Aravik and Nur Achmad Irwan Hamzani, Soesi Idayanti, Nuridin and Khasanah, "Tauhid as a Solution to Economic Injustice: Review of Ali Syariati's Thoughts," *International Journal of Research in Human Resource Management* 4, no. 1 (2022): 25–29. https://www.humanresourcejournal.com/article/view/84/4-1-1.

[10] Abed Kanaaneh, "Ali Shariati: Islamizing Socialism and Socializing Islam," *Left History: An Interdisciplinary Journal of Historical Inquiry and Debate* 24, no. 1 (2021): 45–64. https://doi.org/10.25071/1913-9632.39532.

[11] Asep Wildan, "Analisis Terhadap Pemikiran Ali Syari'ati Tentang Konsep Humanisme Islam," *Jaqfi: Jurnal Aqidah Dan Filsafat Islam* 4, no. 1 (2019): 41–62. https://doi.org/10.15575/jaqfi.v4i1.9331

[12] Imam Bonjol Jauhari, "Agama Sebagai Kesadaran Ideologis: Refleksi Perubahan

Based on previous studies, further research is needed on Ali Shari'ati's thoughts, especially regarding divine Humanism. This research explores Syariati's views on divine Humanism, considering that no study explicitly discusses this aspect of philosophy. The concept of divine Humanism developed by Shari'ati combines spiritual and material dimensions to redefine human identity. He emphasized the importance of the unity between God, man, and nature as a foundation to face modern challenges such as moral crisis, dehumanization, and ethical relativism. Shari'ati proposed divine values, such as justice and social responsibility, as the main elements that drive societal transformation by offering a critique of secular Humanism. This makes this study important in emphasizing the relevance of Shari'ati's thought to contemporary issues.

Ali Shari'ati Biography: An Intellectual Journey

Ali Shari'ati was born in 1933 in Mazinan, an area on the outskirts of Mashhad, Iran. In his birthplace, he completed his primary and secondary education. Shari'ati's paternal and maternal family were known as prominent and influential families, which later helped shape him into a great figure. In a confession, Shari'ati said, "My father was the one who formed the initial foundation of my mind. He taught me the art of thinking and being human. He gave me values such as freedom, passion, purity, perseverance, sincerity, and inner responsibility. He is the essence of the sweet and beautiful past."[13]

Between the ages of 13 and 17, Ali Shari'ati experienced an identity crisis characterized by a search for self-discovery and an internal struggle with his beliefs and worldview. He grappled with the fundamental values that shaped his identity, questioning his faith, morality, and purpose in life amidst the influence of his family's traditional religious teachings and the modern philosophies he encountered through reading and reflection. This

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Sosial Ali Syari'ati," *Al-Tahrir: Jurnal Pemikiran Islam* 16, no. 1 (2016): 1–20.

[13] Rizki Mohammad Kalimi, "Manusia dalam Pandangan Ali Syariati dan Abdurrahman Wahid: Studi Filsafat Manusia," *Jurnal Penelitian Ilmu Ushuluddin* 2, no. 3 (2022): 567–82. https://doi.org/10.15575/jpiu.16876.

tension created a profound dilemma, but Shari'ati overcame it through a deep understanding of Maulawi's mysticism and the works of Masnawi, which became the spiritual and intellectual foundation for his life journey. After going through this phase, Shari'ati found peace through Islamic epistemology, which discusses the concept of an ideal society. To achieve this ideal society, he was inspired by the character and struggle of Abu Dzar al-Ghifari, who later became a role model in his struggle.[14]

When Shari'ati was young, although he did not yet have the power to confront the growing influence of communism among the youth of Iran, his commitment to the principles of religious socialism gave him the courage to act. In his view, he referred to three main forces as the "golden trinity": wealth, oppression, and deception, which he believed were responsible for the downfall of Mohammad Mosaddeq's government. Wealth refers to the control of resources by a small elite that exploits the people, while oppression describes the methods by which rulers suppress the freedoms and rights of the people. Deception, on the other hand, refers to manipulating information and spreading lies to cover up the injustices taking place. To combat these three forces, Shari'ati introduced a slogan in Persian that emphasized the need for resistance against social and political injustice. Through this motto, Shari'ati delivered a sharp critique of the existing system and provided direction and solutions for building a more just society. This motto became one of his intellectual legacies relevant to the ongoing struggle against oppression and injustice.[15]

At the age of 18, Ali Shari'ati began his career as a teacher while continuing his education as a student. In 1955, he was admitted to the Faculty of Letters at the University of Mashhad, which had just been established. His talent, knowledge, and love of literature made him widely

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[14] Muhammad Sidik Abdul Karim and Ayi Rahman, "Syahadah Sebagai Pandangan Hidup Persfektif Ali Syariati.," *Al-Afkar, Journal For Islamic Studies* 6, no. 1 (2023): 327–37. https://doi.org/10.31943/afkarjournal.v6i1.472.

[15] Nur Afifah, Juni Tabah Lestari, and Rani Annarawati, "Pemikiran/Pembaharuan Islam Iran: Ali Shari'ati," *Tabyin: Jurnal Pendidikan Islam* 4, no. 01 (2022): 56–73. https://doi.org/10.52166/tabyin.v4i01.170.

known among students. He received a scholarship to continue his studies abroad thanks to his excellent academic performance. Shari'ati was exposed to new works and ideas that enriched his horizons and worldview during his time in Paris. He actively attended lectures by academics, philosophers, poets, and activists, read their works, and had direct discussions with them. In 1964, he earned a doctorate in sociology from the Sorbonne University. Shari'ati left a legacy of many written works in which he always tried to portray Islam authentically and clearly. He believed that if intellectuals and the younger generation understood the truth of their religion's teachings, then efforts to bring about social change would be successful.[16]

After completing his studies in France and returning to Iran, Ali Shari'ati was immediately arrested and imprisoned by the Shah's regime. The detention was based on the accusation that during his time in France, he was involved in socio-political activities deemed to oppose and threaten the Shah's position of power. However, not long after, in 1965, he was released and began actively teaching at Mashhad University.[17]

The Concept of Divine Humanism

The term "humanistic" comes from the Latin *humanitas*, which means human education, and in Greek, it is called *paideia*. This education is supported by individuals who seek to place the liberal arts as the main subject or means.[18] The term humanism has roots that are closely related to the word humus, which means soil or earth. From this word then came

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[16] Ahmad Fauzan, "Makna Simbolik Ibadah Haji Perspektif Ali Shari'ati," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 11, no. 1 (2022): 35–58. https://doi.org/10.35878/islamicreview.v11i1.356.

[17] Akhmad Roja Badrus Zaman, "Humanistik dan Teologi Pembebasan Ali Shari'ati; Telaah atas Pemikiran Ali Shari'ati dan Kontribusinya Terhadap Kajian Islam Kontemporer," *Al-Fikra: Jurnal Ilmiah Keislaman* 20, no. 2 (2021): 86–95. http://dx.doi.org/10.24014/af.v20i2.11737.

[18] Azhar Sulistiyono, "Implementation of Humanistic Approaches for Social Studies in Elementary Schools," *Implementation Of Humanistic Approaches For Social Studies In Elementary Schools* 1, no. 1 (2018): 93–102. https://doi.org/10.20961/shes.v1i1.23710.

the terms homo (human), humans (humane), and humilis (humility).[19] In terminology, Humanism refers to the respect for the dignity and worth of each individual, as well as the maximum effort to develop human natural abilities, both physical and non-physical. In other words, Humanism is a view that aims to elevate human beings to a higher level, where human existence must be recognized and placed in a superior position compared to other creatures.[20]

In addition, Humanism is also understood as a philosophy that does not rely on doctrines that restrict individual freedom. Authoritative doctrines directly conflict with the core principles of religious Humanism, which always grants individuals the freedom to make choices in life, whether in matters of religion, opinion, or the pursuit of their rights. However, the fundamental human values and the rights of others must always be respected.[21]

Meanwhile, Divinity is a belief or teaching that serves as the fundamental basis for faith in the One and Only God. This concept includes acknowledging God's existence as the highest entity that governs everything in the universe. Additionally, the concept of Divinity encompasses an understanding of God's attributes, such as justice, compassion, and wisdom, which serve as guidelines for human life. The manifestation of this belief can be seen in various aspects of life, including morality, ethics, and religious practices. Thus, the concept of Divinity is related to the recognition of God and how that belief is manifested in daily actions.[22]

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[19] Yaghoob Javadi and Mozhdeh Tahmasbi, "Application of Humanism Teaching Theory and Humanistic Approach to Education in Coursebooks," *Journal Theory and Practice in Language Studies* 10, no. 1 (2020): 40–48. http://dx.doi.org/10.17507/tpls.1001.06.

[20] Ibnu Habibi, "Implementasi Humanisme Religius dalam Pembelajaran Pendidikan Islam di Pondok Pesantren MBS Al Amin Bojonegoro," in *Proceedings of Annual Conference for Muslim Scholars* (Surabaya: Kopertais Wilayah IV Surabaya, 2018), 595–607. https://doi.org/10.36835/ancoms.v0iSeries%202.162.

[21] Wan He, "The Overview of the Theory of Humanism," *Journal of Indian Council of Philosophical Research* 4, no. 1 (2024): 433–39. https://link.springer.com/10.1007/s40961-024-00339-y.

[22] Ni Made Evi Kurnia Dewi Komang Heriyanti, "Konsep Ketuhanan Filsafat Saiva

The study of divine matters is called "Theology." The word theology comes from Greek, where "theo" means God, and "logy" means science. In general, theology studies the divine world, which is eternal and unchanging, and its relationship with the physical world. Theology also discusses the nature of God and His will and beliefs about God or gods held by certain religious groups or thinkers. In addition, theology teaches about the relationship between God, humanity, and the universe.[23]

Based on the explanation above, Divine Humanism is an approach that combines humanistic values with spiritual belief in God, in contrast to secular Humanism, which emphasizes human freedom without considering the religious dimension. Secular Humanism focuses on freedom of thought, the separation of religion and state, rationality-based ethics, doctrine-free education, skepticism toward the supernatural, and support for science, technology, and the theory of evolution, to build a humane, free, and democratic society.[24]

Divine Humanism is rooted in the belief that human values such as justice, compassion, and empathy have a spiritual foundation. Its core principle lies in the awareness that human life is not solely based on rationality and experience but also values derived from a relationship with God. This approach rejects the view that entirely separates the human and Divine dimensions.[25]

In Indonesia, the concept of Divine Humanism is reflected in the "Belief in One Supreme God" principle embedded in Pancasila, the foundation of the state and the nation's worldview. This principle emphasizes the importance of respecting the diversity of religious beliefs

Advaita," *Sanjiwani: Jurnal Filsafat* 11, no. 2 (2020): 126–37. https://doi.org/10.25078/sanjiwani.v11i2.2049.

[23] Ning Ratna Sinta Dewi and Ning Ratna, "Konsep Ketuhanan dalam Kajian Filsafat," *Abrahamic Religions: Jurnal Studi Agama-Agama* 1, no. 2 (2021): 146-158. http://dx.doi.org/10.22373/arj.v1i2.10728.

[24] Hadimulyono, *Manusia Dalam Perspektif Humanisme Agama Pandangan Ali Shariati, Dalam Insan Kamil* (Jakarta: PT Pustaka Grafiti Press, 1987).

[25] Giulio Maspero, "Humanistic Management for Laypeople: The Relational Approach.," *Humanistic Management Journal* 5, no. 1 (2020): 25–38. https://doi.org/10.1007/s41463-020-00088-5.

and spiritual practices and encourages the recognition of universal values that uphold justice, humanity, and unity. It underscores that diversity is not a barrier but a strength in building a harmonious, tolerant, and mutually respectful society. Furthermore, this principle calls on every individual to adopt divine values as a moral foundation in daily life, whether in relationships with fellow human beings or the environment. Thus, Divine Humanism in Indonesia is vital in fostering unity in diversity and building a nation rooted in spiritual and humanistic values.[26]

Divine Humanism sees humans as creatures with two main dimensions: physical and spiritual. The physical dimension includes physical and material aspects requiring attention to fulfil basic needs, such as food, shelter, and health. In addition, this dimension also demands intellectual development through education and knowledge, as well as social development through relationships and interactions with fellow humans. On the other hand, the spiritual dimension focuses on man's relationship with God as the source of spiritual values. This dimension includes the search for the meaning of life, contemplation, and deep worship. Thus, divine Humanism emphasizes a balance between the two dimensions so that humans can live a harmonious and meaningful life. In this context, each individual is encouraged to pay attention to worldly needs and maintain a strong spiritual relationship with God.[27]

Human wholeness is understood as a being that has unity between body, mind and soul. This view emphasizes that humans cannot be separated from the elements that make them, so the balance between these aspects becomes very important. In the framework of divine Humanism, the integration of moral and spiritual values becomes the centre of attention to creating a meaningful life. Daily life is an arena for applying

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[26] Erry Nurdianzah et al., "Pancasila as State Ideology and Pillar of Religious Harmony in Indonesian Society," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 13, no. 2 (2024): 129–42. https://doi.org/10.35878/islamicreview.v13i2.1201.

[27] Marin Bugiulescu, "The Image of God in The Human Being or The Identity of Man as A Person," *International Journal of Theology, Philosophy and Science*, no. 14 (2024): 5–12. https://doi.org/10.26520/mcdsare.2020.4.69-75.

these principles, where human actions are directed towards the universal good without neglecting rationality and logic. Harmony between spiritual values and worldly needs is the main foundation so that humans can fulfil their roles as individuals and social beings. Thus, this approach encourages humans to seek material fulfilment and develop an awareness of their moral and spiritual responsibilities. This allows for a profound balance, ultimately leading to true happiness and closeness to God.[28]

Divine Humanism sees human morality as a fusion between the ratio and divine teachings. The ratio allows humans to think logically and understand universal values, while divine teachings add a deep and eternal spiritual dimension. From this perspective, morality is not only relative but also has a solid foundation because it is rooted in divine principles that are considered absolute. Divine teachings provide clear guidance on right and wrong, which complements the human ability to make wise moral decisions. Divine Humanism emphasizes that ratios without spiritual values can become dry and selfish, while spirituality without ratios can lose its way. Therefore, integrating the two creates a balanced morality capable of guiding humans to live a life of responsibility. This strong moral foundation benefits the individual and builds a more just and harmonious social order.[29]

Divine Humanism manifests in daily life through actions that reflect compassion, justice, and wisdom. This can be observed in individuals' behaviour that prioritizes the common good, helps others, and lives by religious values. Thus, every human action reflects their faith in God and their relationship with others. Actions rooted in compassion and justice create harmony within the family and in society.[30]

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[28] Chairunnisa Djayadin and Fathurrahman, "Teori Humanisme Sebagai Dasar Etika Religius (Perspektif Ibnu Athā'illah Al-Sakandarī)," *Al-Izzah: Jurnal Hasil-Hasil Penelitian* 15, no. 1 (2020): 28–39. https://dx.doi.org/10.31332/ai.v0i0.1788.

[29] Nizam Aulia Rachman, Tobroni, and Nafik Muthohirin., "Implementasi Konsep Humanisme Religius dalam Pembelajaran Akidah Akhlak," *Al-Liqo: Jurnal Pendidikan Islam* 8, no. 2 (2023): 305–25. https://doi.org/10.46963/alliqo.v8i2.1350.

[30] Aneeqa Wasim and Danish Ahmed Siddiqui, "Effect of Humanism on Religiosity with the Mediatory Role of Ethics and Spirituality," *Available at SSRN 3757476*, 2020.

Divine Humanism provides a foundation for ethics rooted in religious teachings and spiritual values. This ethical framework is individual and collective, aiming to create balance and harmony within society. Honesty, empathy, and a sense of responsibility guide individual interactions. In this context, divine Humanism is not solely based on personal beliefs but also acts as a force that strengthens social relationships and fosters solidarity among community members.[31]

Education also plays a significant role in realizing divine Humanism. Through education, spiritual and humanistic values can be instilled in the younger generation early on. As a result, they grow into individuals who are not only intellectually intelligent but also morally and spiritually mature. Education that instills values such as compassion, justice, and wisdom become a solid foundation for building a better society in the future. In this context, education functions not only as a means of transferring knowledge but also as a platform for shaping the character of future generations based on divine values.[32]

Divine Humanism also views human freedom as a gift from God that must be exercised responsibly. This freedom is not limitless but comes with an awareness of moral and spiritual responsibility. In exercising their freedom, individuals must always consider their actions' impact on themselves, others, and the surrounding environment. Thus, responsible freedom becomes one of the main characteristics of divine Humanism. This concept teaches individuals to use their freedom wisely for the common good without violating established norms.[33]

In divine Humanism, God is viewed as an entity of love, justice, and

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https://dx.doi.org/10.2139/ssrn.3757476.

[31] Shazia Bano and Hafiz Rizwan Abdullah., "Human Values Mentioned in the Holy Quran and Their Contemporary," *Interpretion Al-Hidayah* 6, no. 1 (2024): 1–21. https://doi.org/10.52700/alhidayah.v6i1.83.

[32] Alif Lukmanul Hakim, "Islamic Education as a Meaning to Develop the Concept of Humanism," *Golden Age: Jurnal Pendidikan Anak Usia Dini* 7, no. 1 (2023): 71–80. https://doi.org/10.29313/ga:jpaud.v7i1.12210.

[33] May Andreas, "The Significance of Freedom in God's Plan," *HTS Teologiese Studies/Theological Studies* 79, no. 2 (2023): 8090. https://doi.org/10.4102/hts.v79i2.8090.

wisdom. This concept serves as a guide for humans to emulate God's attributes in their daily lives. For example, God's attribute of love can be applied through attitudes of mutual respect and care for others, while God's attribute of justice can be realized through actions that promote social justice. Humans are expected to create a more meaningful and harmonious life by taking God as a role model. These values serve as a guide for decision-making and actions in various aspects of life.[34]

Divine Humanism also encourages humans to build harmonious social relationships based on compassion and justice. Good social relationships are seen as a reflection of the human relationship with God. Values such as mutual understanding, tolerance, and cooperation are essential in these social interactions. By applying these values, society can live in peace and mutual support. Furthermore, divine Humanism emphasizes the importance of diversity as a treasure that must be respected and preserved.[35]

One of the main challenges in implementing divine Humanism is maintaining a balance between spiritual values and the demands of the modern world. In this increasingly materialistic era, worldly ambitions often overshadow spiritual values. Additionally, various interpretations of the divinity concept can pose obstacles to universalizing divine Humanism. Nevertheless, divine Humanism remains relevant as an approach that bridges humanity's need for humanistic and spiritual values. This approach provides an alternative to ideologies that separate the spiritual aspect from human life while offering solutions to various complex social issues. By integrating spiritual values with modernity, theistic Humanism can be a foundation for creating a more just, peaceful, and prosperous society.[36]

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[34] David Baggett, "God and Ethics," *Religions* 14, no. 10 (2023): 1290. https://doi.org/10.3390/rel14101290.

[35] M.M.A. Abdullah and S.M.M. Mazahir, "Human Relations in Multicultural Societies: An Al-Qur'anic Overview," *Sprin Journal of Arts, Humanities and Social Sciences* 1, no. 12 (2022): 18–27. https://doi.org/10.55559/sjahss.v1i12.69.

[36] Osman Murat Deniz, "Universal Human Values and Religious Beliefs in a Globalizing World," *Dialogo* 9, no. 2 (2023): 91–99.

Ali Shari'ati's Thoughts on Divine and Human Values

Ali Shari'ati, an Iranian revolutionary thinker, placed divine Humanism at the core of his philosophical thought. Shari'ati emphasizes that humans are created with an existential duality: a material element derived from the earth and a spiritual element derived from God. The integration of these two elements creates human identity and provides the basis for humans to carry out their responsibilities in the world. In Shari'ati's view, human identity cannot be separated from man's relationship with God as the creator and giver of transcendental values.[37]

According to Ali Shari'ati, Islam has unique features distinguishing it from many other religious teachings. Islam does not solely focus on the relationship between humans and God or the purification of the soul, as found in Christian teachings. More than that, Islam presents itself as a comprehensive system encompassing all aspects of human life. From the Islamic perspective, philosophical views about the universe and human life are not separate from the practical guidelines everyone must follow. Thus, Islam provides an integrated direction for life, where every human action—whether moral, social, or spiritual—reflects a harmonious relationship between humans, nature, and God. Islam emphasizes that human life is not limited to worldly aspects but should also aim toward a higher spiritual purpose: to draw closer to God through actions that align with the principles of justice, truth, and compassion.[38]

Shari'ati sees divine values as the foundation for shaping human self-awareness. He criticizes religions that have lost their essence and only focus on formal rituals. For Shari'ati, actual divine values can liberate humans from oppression, both by social structures and self-imposed oppression. Integrating these values in life allows humans to find a deeper

[37] Ali Shari'ati, *Man and Islam* (USA: Book Dist Center, 1981).

[38] Ali Shari'ati, *Marxism and Other Western Fallacies ; On Humanism Modern Calamities Humanity Between Marxism and Religion,* (Berkeley: Mizan Press, 1980).

meaning.[39]

Shari'ati's thoughts on integrating the value of *tawhid* and his criticism of Western Humanism can be compared to the ideas of Emile Durkheim, a Western sociologist. Durkheim emphasized the importance of social solidarity in shaping individual and community identity. He argued that shared values, often embodied through religion, serve as an integrative force that unites individuals within a social framework. However, unlike Shari'ati who prioritizes the divine dimension as the center of value, Durkheim sees religion more as a product of collective consciousness that reflects the needs of the society itself. While not altogether rejecting the transcendental dimension, Durkheim's approach emphasizes the functional aspect of religion in social life.[40]

In addition, Shari'ati compares Western Humanism with divine Humanism. He argues that Western Humanism tends to place man at the center of everything, without regard to the transcendental dimension. In contrast, the divine Humanism he proposes places God as the source of values and humans as creatures responsible for applying these values in daily life. Thus, the integration of divine values shapes individual identity and steers society towards justice and balance.[41]

Shari'ati also critiques the materialistic worldview that dominates Marxist ideology, arguing that it reduces the human experience to mere economic and material concerns. According to him, such a perspective neglects the spiritual and metaphysical dimensions of human existence, essential for understanding the full scope of what it means to be human. He emphasizes that identities shaped solely by materialistic values often become shallow, fragile, and unable to withstand existential challenges. Without a deeper foundation, these identities cannot offer individuals a

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[39] Ali Shari'ati, *Religion vs Religion* (USA: ABJAD Book Designers and Builders, 1992).

[40] Zaenal Abidin Ahmed et al., "Humanistic Approach in Islamic Education: Building Emotional and Spiritual Intelligence in the Digital Age," *Zabags International Journal of Islamic Studies* 1, no. 1 (2024): 29–35. https://doi.org/10.61233/zijis.v1i1.5.

[41] Shari'ati, *Marxism and Other Western Fallacies ; On Humanism Modern Calamities Humanity Between Marxism and Religion*.

sense of profound meaning and fulfillment. In contrast, Shari'ati highlights the significance of divine and transcendent values, which provide a more comprehensive ethical framework, guiding individuals toward a purposeful and enriched life. Shari'ati believes that individuals can balance material needs and the quest for higher, universal truths by integrating spiritual and moral dimensions into the understanding of humanity.[42]

The integration of divine values in the formation of human identity, according to Shari'ati, also involves the struggle against injustice. He highlights the importance of religion as a tool to fight against structures of oppression. He teaches that humans connected to divine values will have the moral courage to fight injustice and fight for human rights. It asserts that true human identity must reflect the values of justice, truth and compassion.[43]

Shari'ati also emphasizes the importance of education in building a human identity based on divine values. He states that education is not only a process of transferring knowledge, but also a tool to instill moral and spiritual values. Education that is oriented towards divine values helps individuals understand their responsibilities as creatures of God, both towards themselves, fellow humans, and nature.[44]

The concept of freedom in Shari'ati's thought is also relevant to forming human identity. He asserts that true freedom not only means freedom from external pressures but also from internal shackles such as selfish desires, materialism, and excessive individualism. According to Shari'ati, this freedom can only be achieved through a harmonious relationship between man and God, where man realizes his role as a being with moral and spiritual responsibilities. Freedom rooted in divine values allows humans to transcend material needs and achieve a higher self-awareness. It also helps humans find a greater purpose in life that aligns with the divine will. Thus, human beings become physically and spiritually

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[42] Shari'ati, *Marxism and Other Western Fallacies.*
[43] Shari'ati, *Religion vs Religion.*
[44] Shari'ati, *Man and Islam.*

free, able to build a full and meaningful identity. In Shari'ati's view, true freedom is not unlimited, but freedom oriented towards truth and justice.[45]

Shari'ati also underlines the important role of history in forming human identity. He teaches that history is not merely a record of past events, but is an ongoing dynamic journey towards perfection. In his view, human history reflects humanity's collective struggle to achieve freedom, justice, and spiritual awareness. Shari'ati emphasizes that divine values guide this journey, helping humanity direct its life towards higher and nobler goals. By understanding history as a manifestation of God's will, man can see that every challenge, conflict, and success experienced is part of his process of self-perfection. This realization gives man a deeper meaning in his life struggles, enabling him to face obstacles with optimism and confidence. For Shari'ati, history is a mirror that shows man's great potential to change himself and the world around him for the better, provided he holds fast to divine values.[46]

One of Shari'ati's important contributions in understanding the integration of divine values is the concept of insan kamil or complete human being. He explains that a complete human being is an individual who successfully integrates the material and spiritual dimensions within himself. A complete human being understands divine values and applies them in tangible actions that benefit society.[47]

Shari'ati also sharply criticizes the view of material determinism, which considers humans as products of their environment and material conditions. He rejects the idea that human existence is entirely determined by economic, social or geographical factors, which he says reduces human complexity to a mere passive entity to its environment. Shari'ati asserts that humans, as beings with a spiritual dimension, are given freedom by God to determine their destiny. This freedom means the ability to choose and the responsibility to transcend material limitations and navigate life by

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[45] Shari'ati, *Marxism and Other Western Fallacies ; On Humanism Modern Calamities Humanity Between Marxism and Religion*.

[46] Shari'ati, *Religion vs Religion*.

[47] Shari'ati, *Man and Islam*.

divine values. By integrating divine values into his life, man can pave the way to greater self-transformation, free himself from the shackles of materialism, and reach his highest potential as a conscious, free, and purposeful being. Shari'ati sees that this spiritual dimension distinguishes humans from other creatures, giving humans the power to create change in themselves and the world around them.[48]

However, thinkers like Karl Marx had a contrasting view to Shari'ati in understanding the role of environment and matter. Marx argued that material conditions and economic structures are the main foundations that shape human consciousness. For Marx, historical change occurs through class struggle and economic transformation, not through spiritual or divine values. Thus, human freedom according to Marx can only be achieved by eliminating materially oppressive structures, not through the metaphysical dimension.[49]

Islam views humans and life through the lens of spiritual and divine dimensions. While Marxism seeks to abolish religion, Islam regards God as an entity beyond the essence of human existence. In the Islamic perspective, humans are not positioned as gods within the universe. However, in Marxism, when attempting to validate the theory of historical materialism, humans, who were previously thought to have created God, transform into material entities subject to the control of the economic system. Conversely, Islam places humans within the framework of *tawhid*, where God, humans, and nature exist in harmony and mutually meaningful relationships.[50]

Shari'ati describes the relationship between God, humanity, and nature as an integrated worldview. In this view, God, humanity, and nature

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[48] Shari'ati, *Marxism and Other Western Fallacies ; On Humanism Modern Calamities Humanity Between Marxism and Religion.*

[49] Hening Purwati Parlan and Herwina Bahar, "Filsafat Materialisme Karl Marx (Epistimologi Dialectical And Historical Materiali)," *Tarbiatuna: Journal of Islamic Education Studies* 4, no. 2 (2024): 415–28. https://doi.org/10.47467/tarbiatuna.v4i2.1664.

[50] Shari'ati, *Marxism and Other Western Fallacies ; On Humanism Modern Calamities Humanity Between Marxism and Religion.*

are interconnected as a harmonious whole. However, Shari'ati also recognizes that humans have autonomy, although, at the same time, they are part of that unity. Although Shari'ati emphasizes that these three elements-God, man, and nature-are united, he also recognizes their differences. Nevertheless, they come from the same source, move in the same direction, and function with a harmonious will and spirit. Shari'ati rejects the view that there are contradictions that could destroy this unity. According to him, the concept of *tawhid* ensures that the unity between God, man, and nature is perfect and cannot be destroyed.[51]

Shari'ati emphasizes the importance of the concept of *tawhid* (oneness of God) in the context of identity formation. According to Shari'ati in Man and Islam, Tawhid is a theological concept and a social principle. *Tawhid* becomes a force that unites humans in one universal identity, without differences in class, race, or nationality. The integration of the value of *tawhid* in human life leads individuals to overcome egoism and materialism, which often become obstacles in forming an identity oriented towards divine values.[52]

The social dimension of divine Humanism is one of the main focuses in Shari'ati's thought. He emphasizes that religion based on divine values serves as a spiritual guide for individuals and a moral foundation for creating a just, harmonious and balanced social order. According to Shari'ati, true religion must be a transformative force that encourages people to fight injustice, inequality and exploitation, both in the individual and societal spheres. The human identity formed through these divine values is not exclusive or limited to personal interests, but is collective, reflecting a mutually supportive social responsibility between individuals and communities. In his view, a harmonious relationship between the individual and society can only be realized if both are rooted in divine values that place justice, love and solidarity at the core of life. Shari'ati believes that divine Humanism is not only about individual spiritual

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[51] Shari'ati, *Religion vs Religion*.
[52] Shari'ati, *Man and Islam*.

achievement, but also about actively contributing to improving the social world and creating a society that reflects divine principles.[53]

Ali Shari'ati linked divine values to the concept of responsibility, which became an important foundation of his thought. He emphasizes that humans who are connected to God have a moral responsibility to maintain a balance between material and spiritual needs. This responsibility is not only an individual ethical guide, but also the foundation for forming a human identity that prioritizes the balance between personal and collective interests. Thus, divine values play a role in building humans who are not trapped in individualistic and materialistic mindsets.[54]

However, some Western thinkers such as Friedrich Nietzsche have a contrasting view. Nietzsche in his work Thus Spoke Zarathustra states that humans must transcend dependence on God and find strength from within themselves through the concept of Übermensch (superior human). According to Nietzsche, dependence on divine values shackles human creativity and freedom, thus preventing individuals from reaching their full potential.[55] On the other hand, from the East, Rabindranath Tagore, an Indian philosopher and poet, offers a more moderate perspective. Tagore emphasized the importance of harmony between spirituality and worldly life, but he believed that spiritual experience is universal and should not be limited by any particular theological doctrine. Tagore criticized the rigid theocentric approach, which he felt could prevent people from exploring spiritual connections personally and authentically.[56]

Furthermore, Shari'ati suggests that divine values can solve the identity crisis that often plagues modern society. He argues that this crisis

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[53] Shari'ati, *Religion vs Religion*.

[54] Shari'ati, *Man and Islam*.

[55] Shener Bilalli, "A Look at the Perception of Human and Civilizations in Friedrich Nietzsche's Work Antichrist," *International Journal of Philosophy* 12, no. 3 (2024): 27–31. http://dx.doi.org/10.11648/j.ijp.20241203.11.

[56] Ichhimuddin Sarkar, "Rabindranath Tagore's Idea of Universal Humanism in the Light of Islamic World View," *Philosophy and Progress* 11, no. 12 (2017): 53–66. https://doi.org/10.3329/pp.v61i1-2.44202.

is rooted in the disconnection between man and God, resulting in a loss of meaning in life. In his framework, by integrating divine values into life, humans can rediscover their existential meaning and strengthen their identity holistically. In other words, man's relationship with God is the key to achieving harmony in self and society.[57]

Shari'ati's thoughts on divine Humanism become increasingly relevant in the context of globalization. He warns that globalization often brings materialistic values that can erode humanity's cultural and spiritual identity. However, by adhering to divine values, humans can protect their identity from the adverse effects of globalization while remaining open to positive changes. These values allow humans to remain critical of the destructive aspects of globalization while also taking advantage of globalization's opportunities to build a more inclusive and just society.[58]

Shari'ati's thinking on divine Humanism provides a strong framework for understanding how divine values can be integrated into forming human identity. Through his works, he underscores that an actual human identity must reflect a harmonious relationship between man, God, and society. Thus, divine values are relevant in the spiritual dimension and in various aspects of social, economic, and cultural life. This thought is an inspiration for efforts to build a human identity based on divine values amid the challenges of modernity and to answer the need for a balance between spirituality and worldly progress.

Conclusion

Ali Shari'ati's thinking on divine Humanism presents a paradigm that integrates divine values in forming human identity. Humans are seen as both material and spiritual beings with moral responsibilities towards God, self, and society. The concept of *tawhid*, which emphasizes the unity of God, humans, and nature, is the basis of a complete human identity.

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[57] Shari'ati, *Marxism and Other Western Fallacies ; On Humanism Modern Calamities Humanity Between Marxism and Religion.*

[58] Shari'ati, *Religion vs Religion.*

Shari'ati's divine Humanism criticizes secularism and secular Humanism that ignore spirituality, triggering moral crisis, ethical relativism, and alienation. As an alternative, he places divine values such as justice, compassion and social responsibility at the core of human identity and the driver of social transformation. This concept is relevant to face the challenges of modernity such as dehumanization and moral decay, while encouraging the creation of meaningful individuals and a just and harmonious society. Shari'ati's divine Humanism offers criticism and practical guidance for a more moral and just world.

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